

THE
VNRIGHTEOVS MAMMON
EXCHANGED FOR THE
TRUE RICHES
OR A
SERMON,

Preached at the Funeral of *William Adams Esq;*
In the Parish Church of St. Lawrence Iury on
Tuesday. Septemb. 3. 1661.

By THOMAS HORTON. D. D.

Pfal. 112. 5. 9.

*A Good Man sheweth mercy, and lendeth; He wil guide his
affaires with Discretion.*

*He hath dispersed abroad, He hath given to the poor, his righte-
ousnesse remaineth for ever*

L O N D O N

Printed by J. R. for John Clark, and are to be sold at
the Entrance into Mercers Chappel.

1661.

THE RIGHT HON. LORDS OF THE

HOUSE OF COMMONS

IN PARLIAMENT ASSEMBLED

OF A

SERMON



Preached at the Chapel of the University of Oxford
on the 21st of May 1801.
By the Rev. John D. D.

Printed by J. D. D.

A small note at the bottom of the page.

NO. 1000

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To the Right Worshipfull,
 The Master, Wardens, and Assistants
 Of the Company of Haberdashers
 H A B E R D A S H E R S
 I N L O N D O N.

Right Worshipfull, and much Honoured in Christ,

BEing requested by the Friends of
 this worthy Citizen, and Brother of
 your Company now lately deceased,
 to put this Sermon in to print, which
 was preach'd at his interment, I knew not to
 whom more properly to dedicate and intitle it,
 then to your selves; who being made the *Trustees*
 for that Bounty which he hath left behind him,
 might be also the *Witnesses* of those Truths which
 are asserted of Him, and applyed unto Him,
 and The Scripture which is here handled, I con-
 ceived to be every way suitable and agreeable
 to the present Occasion; which first being a *Fune-
 ral*, hath therefore in it the seasonable remem-
 brances of Death and final dissolution, and pre-
 parations for another World. And then being
 the Funeral of a person whom God had blest
 with a very fair & plentiful *Estate*, hath likewise
 in it the pertinent mention of this worldly and
 earthly *Humour*, and the Riches of this present

life.

life. And lastly, being the Funeral of a *Bountifull* and Liberal Person, and of one that had disposed of his Estate in a Charitable Improvement, hath accordingly in it Directions to make Friends of this Mammon of unrighteousness to the best and most desirable Advantage.

Now the main scope and end of such Discourses as these are, is that those who are acquainted with them might in some sort be Conformable to them, and have them wrought as it were into themselves. This I look upon as that which is more particularly Your Opportunity, from that *Work* wherein you are engaged for the managing of this Person's Liberality. I know not how it comes to pass, but mens spirits doe usually, and for the most part partake of their *Employment*. Those, who are taken up in low and meaner services, they have commonly a lowness of Spirit ingendred & contracted by them. Whereas Noble and Generous Performances beget noble and Generous Affections, and transform the Persons which are interested & concerned in them into the very nature of the things themselves. Upon which account it is much to be hoped, that as many of you as God hath furnished with abilities answerable thereunto, in this

DEDICATORY

this discharge of a Trust for another; you will your selves be unawares drawn into a compliance with so good an example, as is here set before you. At least, that you will so order and dispose of this Charity of *His*, as in a manner to make it your own; & thereby to make to your selves so many Friends of this *Manner of Righteousness*, which you may do at the second hand.

The Heart of man by nature is so desperately treacherous & detestful, where it is not rectified by the Grace of God, and a special watchfulness over itself, as that from hence there are great mistakes and miscarriages oftentimes in the world in such matters as these are; both for the performing of the works of Charity in men's own particular Persons, as also for the Excusing of the charity of other men; which yet is no disparagement at all to the works themselves simply considered being still the same in their own nature, not yet any reflexion upon such persons as are really conscionable in them who shall notwithstanding reap the fruit of their own Integrity. But it is that which may awaken all men very narrowly to look into themselves, and to examine their own soules in this particular. Because otherwise they may give not onely half but all their Goods

THE EPISTLE

to the feeding of the poor, and yet be void of cha-
 rity: and may likewise be thought in some sort
 to discharge their Trust, and yet not to discharge
 their Consciences. Our Saviour in this very chap-
 ter, and upon this very occasion it self tells the
 Pharisees whom he converteth withally that *They*
were such as justified themselves before men, but who God knew
their Hearts: for THAT WHICH IS HIGHLY ESTEEM-
ED AMONGST MEN, IS A ROMINATION
IN THE SIGHT OF GOD. The better that any
 thing is of it's own nature wherein we are im-
 ployed, the more need have we to look to our
 Mindes & Affections in the managing of it, that
 so we may not miscarry in that, wherein we seem
 to triumph, and most to glory and pride our selves.
 Which that it may be the better avoided in this
 present business in hand (as in all others besides)
 it is worth the while for men to enquire into
 their state & Condition in Grace, and the constant
 and general frame & temper of their own Hearts,
 there being nothing done as it should be, which
 does not flow from such a Principle as this. Our
 Saviour again in the following words makes this
 sober and serious Exposition, *Isolate no faith-*
full in what which is ANOTHER mans, who shall give you
that which is your own? we may a little invert it,
 and

and turn it thus; If ye be not faithfull in that which is your *Own*, who shall trust you with that which is *another* man's? There is no man can ever be a *Good Husband* for *Others* that is a *Bad Husband* for *Himself*; and he that neglects the *Care* of his own *Soul*, can never be a good *Trustee* for another's *Estate*. Religion is an *End* form business, and consistent to it self. Men may carry it perhaps *plausibly* and *gloriously* in the *Eyes* of the *World*, and make a *fair show* in the *flesh* for a little time; but every man will have so much *Comfort* at last, as he hath *sinceritie* in him, and a *spirit* in which is no *guile*. When *God* shall come to *Iudgement*, and *Christ* shall sit upon his last *Tribunal*, (as he one day will) He will then call men to *Account* for *Affections*, as well as for *Actions*, and for the *Principles* of doing, as well as for the *Things* themselves, which have bin done by them; and then shall every one have *Praise*, or *Blame* from *Him*.

These things I doe not suggest, as any way *suspecting* your *Selves*, who have given sufficient *Testimony* of your *Fidelity* in things of this nature by former experiences: Nor yet as in the least reflecting upon the *Example* here presented unto you, whom I have looked upon

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as a Person of a great Integrity in this Business as any man else. But onely as taking occasion from the Opportunity which is here afforded to discourse of the Point at large, and to express my thoughts about it in a *General and Theological Discussion*. I have nothing further but my *Prayers* that God would set home the Truths here mention'd upon the *Hearts* of all those that are partakers of them, and that he would send forth many such Persons out of your renowned and flourishing *Society*, as may be enrich'd with the like *Estates*, and the like *Hearts*; which is the earnest and unfeigned Desire of

Your SERVANT for the True Riches

And,

Your FIDELITY for the Everlasting

Habitat

These things I do not suggest, as any way Thomas Hoston
 your FIDELITY for the Everlasting
 Habit



Luke XVI. 9.

And I say unto you; Make unto your selves friends of the Mammon of unrighteousness, that when ye shall be dead, they may receive you into everlasting Habitations.



That which hath bin wont sometimes to be said of a good *wis*, it is more especially and properly true of a good heart: that it is able to make use of *any thing*, and to improve it to its own advantage; not only in the examples of virtue, by conforming to that which is *absolutely* and *substantially* good in *them*, but likewise in the examples of *Iniquity* by picking out that which is *occasionally* and *circumstantially* good in *them* also. An instance whereof we have here in this Scripture, which we have now before us in the Parable of the *unjust Steward* mentioned in the beginning of this chapter; whose providence and forecast for Himself against the time of his expected *ejection* out of his *Stewardship* (though by sinful and unlawful means) is improved by our blessed *Saviour* as a pattern to all *rish* Persons to provide for their *soules* against the time of their expected *dissolution* and departure out of this world: but in a way far more warrantable, though in some re-

spects futable thereunto; & that is, by making to themselves friends of the Mammon of unrighteousness, that so when they fail, they may receive them into everlasting habitations.

In the words themselves there are three general Parts considerable; first the quickning Preface or authoritative Introduction, I say unto you. Secondly, The sober advice or serious counsel following upon it, Make unto your selves friends of the Mammon of unrighteousness. Thirdly, The perswasive Argument or Ground for the practise of it, That when ye fail they may receive you into everlasting habitations.

We begin with the former, viz. The quickning Preface or Introduction, I say unto you, This is a form of speech which our Saviour Christ does often use in his discourses, especially in such businesses as are of more weighty and serious consideration, or where the minds of his hearers are not altogether so quick and attentive; Here he does usually excite, and stir them up from the thoughts and apprehensions of the Person, whom they have to deal withal, that so they may take heed lest *John. 12. 25* they refuse him that speaketh, who should most effectually prevaile with them. And theres a twofold intimation in it to make it so much the more efficacious; First of Skill and understanding, I that Know what I say. Secondly, of Love and affection, I that speak it out of my good will unto you. Where there is a concurrence of these two; an Intelligent speaker and an Affectionate, there's very great cause for listning and attending to him: and so it is here.

I. There's his skill and understanding; He is not one that speaks at randome he knows not what; but with a great deal of wisdom, and discretion, so great as that *John. 7. 46* none the like, Never any man spake as he spake. And that

as to knowledge and judgement. He knows all kind of Natures and Persons and Actions and Events. His *Name* is *Counsellour*, And so he is fittest to *advise* his people for his *wisdom*.

II. For his *Love and affection*, ther's much considerable in *that* also; there are many, who can speak admirably and give very good Counsel in regard of that which comes from them; but it may be they have some sinister *End*, or unworthy design In it: but for *Christ* what he speaks, it is in sincerity and out of good *Will* to the persons to whom he speaks, But this I doe not insist upon, as hastening to that which is mainly and principally intended, that's the *First General*, viz. The quickning *Preface*, or Introduction, *I say unto you*.

The second is the sober *Advice or Council* which follows upon it in these words; *Make to your selves friends of the Mammon of unrighteousnesse*, wherein again we have two branches more. First, the *thing* advised to, and that is the *making of friends*. Secondly, The *meanes* advised to for the effecting and accomplishing of this thing, and that is to do it by the *Mammon of unrighteousness*.

For the *First*, the thing it self advised to, it is here exprest to be the *making of friends*; This will be the more observable; if we shall consider the *quality* of the Persons, to whom these words are directed: and that is (as appears by the *scope* of them) to *rich men*, such persons as have an abundance of these worldly goods by them, these are *they* who are heere call'd upon to the *making of friends to themselves*.

But stay, what need have these of friends? those that have wealth and riches and a fulness of these outward possessions, they can shift well enough of themselves and

be their *own* friends, though they had none else to regard them or look after them; yea indeed sometimes they *think* so and are lifted up with such thoughts as these are: well, but for all that, sayes our Saviour do *you* make your friends; you which are rich and wealthy persons, such as these have need of friends, as well as any man else, yea and they have need to *make* friends too; theres *this* also in the text, *make* to your selves friends. As for poor men indeed, we are apt to think with our selves that (such as they have need to make friends, because they have so many Enemies. *All the Brethren of the poor hate him, how much more doe his friends go farre off from him: he pursueth them with words, yet they are wanting to him.* Pro. 19. 7. And again Pro. 14. 20. *The poor is hated even of his own neighbour; but the rich hath many friends.* Or many are the *Lovers of the rich*, as it is in the Hebrew text, *Rich men* (as one would think) they have friends enow made to their hands from the Nature of their condition: well, but yet still for all this, have these (I say) need to make friends: and *Christ himself* sayes it also, yea they have need to make friends of the *poorest* and meanest people that are, as having great use of them. God hath in his infinite wisdom and providence, so ordered and disposed it, that no sort of men should be *absolute* or *independent* one upon another: but that they should be mutually helpful & beneficial. The rich do as much need the poor, as the poor the rich: and they cannot say unto them *we have no need of you*, no more then the members of the body one to another 1 Cor. 12. 21. *Dives & pauper duo sibi sunt Contraria: sed & utrumq; duo sibi sunt necessaria* sayes St. *Austin*: the rich and the poor they are two contrary

travels to one another, but yet they are two *Necessaries* to one another likewise.

Especially, as any of these poor doe any thing more abound in grace & virtue and religion, so their friendship is more desirable then otherwise, such as these our Saviour here aimes at, the poor *Saints* as the Scripture terms them, Rom. 15. 26. The godly and the faithful poor, which are the friends and favorites of Heaven, these he would have rich men to be sure to make their friends above any other besides, as being such who will be friendly to them in the best things that are, and which make most for their advantage, as is also signified in the text, *that they may receive ye into everlasting habitations.* From the Connexion of which words together *Friends*, and which *will so receive you*, the spirit of God does hint unto us who are indeed our truest friends, and so to be accounted, namely such as do further our *Salvation* are instruments of our *Conversion*, and are means and helps and occasions of our coming to *Heaven*, these are the *truest* and *best* friends of all; when ever we would make friends indeed it will be our concernment to make *such*. It is true, the world for the most part hath another estimate, and opinion of friendship, counting them the best friends, which are most *opposite* in these respects which flatter them, & sooth them, & harden them and confirm them in wickedness, & those the greatest *Enemies*, which deal most *freely* & plainly with them. *Jonadab* was *Am^x 2 Sam. 13.* *non's* friend, because he promoted his *Lust*; and *St. Paul* *1-15.* was the *Galatians* *Gal. 4. 16.* *Enemie* because he told them the *truth*, but with *God* whose judgement is infallible, they of all others do best deserve the name of *Friends*, who most concurre to the saving of the *Soul*. And that's the

the first branch observable in this second General, *viz* The thing advised to, *the making of Friends.*

The second is the *meanes* advised to whereby to effect it: And that is, By the *Mammon of unrighteousnesse*, as it is here exprest, by *Mammon* we are to understand *Riches*, concerning the *Notation* of which word there is some difference amongst Interpreters, some would have it a *Greek* word, and so derived from *μαρμα* which signifies to *desire earnestly*, as *αργυρος* which signifies *Silver* from *αργος* for the same reason. But it seemes rather to be *Syniach*, and either forcht from *συναχ* which signifies a *Multitude* or from *ιστα* which signifies to *trust*, because mens riches are commonly their *confidence*, and that thing wherein they place their chiefest relyance, *The rich mans wealth is his strong City, and as an high wall in his own conceit*, *Proo. 11. 12.* That for the *notation* of the word.

Now this *Mammon* or *Riches*, it is here called the *Mammon of iniquity*, or of *unrighteousnesse* *μαμωναις της ανομιαν* whereby *Christ* would have those who injoy it, to *make themselves friends*, and here there are two things to be opened and explained by us: First, the reason of the *Denomination*: why riches are here styled the *Mammon of unrighteousnesse*. Secondly, the force of the *Improvement*: how this *Mammon of unrighteousnesse* is so available as to *the making of friends.*

For the first, It is not so to be taken as a general and universal blot which is cast upon all kind of riches without exception: for riches are simply considered and in themselves the good blessings of God, and so to be accounted; but they are called so from what they do prove most commonly and usually in the events through mans corruption, from whence it comes to pass, that that which

of

of its own *Nature*, and according to Gods *institution* is the fruit and *reward of industry*, it becomes now by a contrary abuse, and misimprovement, the very *badge of Iniquity*, and accordingly hath the *Name* of Iniquity put upon it as it is here in the text, which agrees with another *Notation* which some give of the word, besides that which we formerly mentioned, & that is from the Hebrew *שם* which signifies a *blot* or fault which is usually adherent thereunto, we may give an account of it in three particulars.

I. In reference to the *getting* of it, it is the *Mammon of unrighteousnesse* so as it is unrighteously *purchased*, for so it oftentimes is, *Ier. 17. 11.* By fraud, and lying, and bribery, and extortion, and oppression and the like, there are great estates in the world, which are got by such meanes as these; yea indeed they are very few, which are got *without* them, or at least without some kind of rouch and tincture of them, hence is that saying of old which is Fathered upon St. Hierom. *Omnia Dives est, aut Iniquus, aut Iniqui Hares*, That every rich man is either unrighteous himself or else is heir to some-body that was so before him. I will not rake upon me to justify either the *truth* or the *charity* of that speech, which seems to be very *harsh* and somewhat *unreasonable*; but *this* I will be bold to say, that it is *difficult* (though not altogether *impossible*) very *difficult* it is out of question, for a man to get a very great estate with a very clear and upright *Conscience*, Inregard of the manifold *shares* and temptations which attend thereupon.

Especially, if we shall take it in its full *latitude* and extent; as it concerns us to do, in reference not only to the *meanes*, but also to the *time*, which though it be seldom
though

thought of, is very considerable in this particular; when men shall spend that time in the getting of *wealth*. Which they should spend in the getting of *grace*. When they shall be following their trades in the *world*, when they should be driving a trade for *Heaven*, when they shall be so sunk, and immerst, and swallowed up, in their secular employments, as to have little or no leisure for the duties and exercises of *Piety*, and religion, and the service of God, intrench upon the *Lords day*, and that which is allotted to his worship. *Amos. 8. 3.* So busie at their *Mammon*, as they have no leisure to look after their *soules*, or the *soules of others* that belong unto them: surely such as these, though they may be free from couzenage otherwise, yet in a *sense* they are guilty of it, and of that which is the worst of all, which is the couzenage of *themselves*. That wealth which is gotten *unseasonably* is gotten *unjustly*, and the Mammon of *Prophaness* is no other then the Mammon of *unrighteousnesse*.

II. In reference to the *keeping of it*, the Mammon of *unrighteousnesse* also from *that* as there are riches unjustly held and unjustly possesst: woe unto him that increaseth that which is not his: how long? and that ladeth himself with *thick clay*. *Habb. 2. 6.* And the hire of the labourers, which is kept back by fraud crieth, and the cry of them is entered into the ears of the Lord of *Sabbaoth*. *Iam. 5. 4.* Withhold not good from them, who are the owners of it, when it is in the power of thine hand to give it. *Pro. 3. 27.* *An unrighteous enjoyment* makes it to be the Mammon of *unrighteousnesse*, that's the second.

III. In reference to the *use of it*, hence it is also called *unrighteous Mammon*, because it is so often *improved unrighteously*, even to sin and iniquity. *Esodiamur*

opes irritamenta malorum, those who have great *estates*, they have from them great *opportunities* for the following and pursuing of their *Lusts* in all kinds; and they are not for the most part *defective* or wanting hereunto: but do improve them abundantly, to oppression and luxury, and excess, and revenge, and uncleanness, and all kind of wickednesse. It was that which the holy man *Azur*, was so jealous and suspicious of *himself* for in reference to riches, least he should be full and deny God, and say who is the Lord? because he knew that such *corruptions* did very frequently attend such *conditions*. Thus we see now in all these respects this *denomination* is very *sutable*; the *Mammon of iniquity*.

Now this expression it is not lightly to be passed over by us, but is improveable to very good purpose. First, to humble us, in the consideration of our *sinful nature* which does thus taint and pollute such things as these are to us. *Riches*, (as I said before) they are of themselves the *gifts of God*, & they are *blessings* rather than any thing else: they are such as God does bestow upon men, as rewards of *virtue* and goodness in them; therefore we may not absolutely & indefinitely speak against them, or against those which enjoy them: it is an *envious* humour in many people; that because they want riches *themselves*, to reproach them in others, as they do also now and then some other qualifications besides: we know that diverse *Godly* persons have bin possessours of great estates; as *Job*, and *Abraham*, and *David*, and *Boaz* and the rest. Wealth hath no *intrinsicke* evil or vitiousnesse in it. But that evil which it hath, it hath from the *sin* of man, which intermingling it self with it, does denominate it the *Mammon of iniquity*.

Indeed there is nothing at all which we have to do with, but according as we may use it, it may prove to be *iniquity* to us, and may very well have the *title* of iniquity fastened upon it: It is the *Honour* of iniquity when it is used to *Pride*, and insultation: it is the *power* of iniquity when it is used to *violence* and oppression; It is the *beauty* of iniquity, when it is used to *wantonness* and lascivious allurements: nay further, it is the *wis and learning* of iniquity, when it is used to the promoting of *Heretic*, and the conveying of erroneous opinions. And so here now the *Mammon* of iniquity, when it is unrighteously purchased, possessed and improved and yet this no way reflecting upon the *things* themselves which are enjoy'd, but upon the *Persons* of those that enjoy them. *To the pure all things are pure, but unto them that are defiled and unbelieving, is nothing pure: but even their minds and conscience is defiled.* Tit. 1. 15.

Secondly, It should very much divert us from an *inordinate love* of these things, and turne as it were our stomachs against them, which have such disparagements put upon them, which the spirit of God does on purpose choose to do, thereby to *alienate* our affections from them: As nurses do commonly with their children, when they would keep them from any thing which may be hurtful, they put dreadful names upon it: so does the *Holy Ghost* with us, both here and in other places. The better any *creature* is in its own Nature, which is of worldly and earthly consideration, the more does the Scripture usually disparage it, that so it may teach us not to trust, or to rely upon it, but it does it in nothing more then in *riches*, and worldly wealth, for this very reason whereof we now speak, which should therefore prevail with us.

Thirdly

Thirdly, It should stir us up to the greater care and caution and circumspection, seeing it is the Mammon of *Iniquity* most frequently and usually, and for the greatest part, Oh what need have we then to be very wary and heedfull about it! what need have those which are rich to be very watchful over their own hearts in all particulars, that so they may not be defiled with the *iniquity* of them? what though it be not so alwaies, (as I have shown that indeed it is not) yet if it be *often*, that's enough and such as may very much awaken men to look to themselves, because as the Philosopher tells us.

Εν τω ημετερωτω και εν τω αλλω. That which is often is next to that which is alwaies. We know how in other matters we are shie, not only of *certainties*, but also of *probabilities* of danger: not only of these evils which *will* be, and which we are sure cannot be avoided: but also of those evils which *may* be, and which are possible at least to come to passe, and how much more does it concern us then to be so in the case of our soules, which are usually in so much hazzard and danger from these occasions, though sometimes through Gods goodness they escape it. The Apostle hath sufficiently declared it and given testimony of it.

1 Tim. 6. 9. *But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.* How feareful are men of such passages, where they are in danger of *drowning*! such is this which we have here in this text of a *great estate*, and yet not so much from the *Estate* neither as from the *minde*. It is not they that *are* rich, but they that *will* be so: *οι βουλομενοι πλουτοι* who are set and resolved to be so *per fas aut nefas*, either by hook or crook. These are the Men which are indeed

in such danger: and what cause is there then (I say) for great watchfulness and vigilancie in such conditions. That which is one mans ruine, it should be another mans caution. Certainly those men which have great estates in their hands, they had need to have great grace in their hearts, to prevent them and to preserve them from the temptations of those estates. They had need to keep in good termes with God, and to be much in communion with him, that so pleasing him, they may not be taken in such snares. Eccles. 7. 26. *Magna felicitatis est a felicitate non vinci*, sayes, Aug. It is a great happinesse not to be overcome by happinesse. And when riches increase not to set our hearts upon them as David advises Psal. 62. 10. The Rabbins have a saying amongst them, *That a man that hath riches, had need to season and powder his riches*, and accordingly they add this *תוס' דין מלך* Or *תוס' דין מלך* that is, the salt of riches is righteousness, or the salt of riches is kindnesse and liberality, and bounty to the poor, which will preserve it and keep it from noisomeness and putrefaction, and so much of the first inquiry, viz. the reason of the denomination, why riches are here stiled by our blessed Saviour the riches of iniquity or the Mammon of unrighteousnesse.

The second is the force of the improvement, how this Mammon of unrighteousnesse proves so availeable & efficacious to the making of friends, or is required so to doe as is here implied? where, before we go any further, we must remove a difficulty and objection which lyes in our way, it may seem by what is here exprest, as if our Saviour in some sort did approve of riches unlawfully got, or unlawfully posselt: because without any further taxation, or censure upon them, but only naming them, he does advise the persons he speaksto, that they would make them.

themselves friends of them, and so thereby as it were make some *recompence* for the *iniquity* of them, which is indeed the best use and improvement which too many make of this *counsel*: but this was *farr* enough from the minde of our blessed Saviour, who whiles he call'd it the *Mammon of iniquity*, does not thereby so much signify what it *may* be, as what it usually *is* through mens *abuse*, and his meaning is no more but this, that wealth which *osbers* for the most part doe improve as an occasion of *iniquity*, do yee improve to the good of *your soules*, as the furtherance of your eternal salvation; by making to your selves such friends as may be useful, and helpful to you in that particular.

Now this (that we may know how it is done) is briefly by *expending* and laying out of those riches upon them, whiles rich men doe contribute of their estates, to the relief and supply of poor Christians, they do thereby get so many friends, which may further them in their way to Heaven; where there are two things intimated to us. First, heres the *duty and disposition* of those which are *poor*: secondly here is the *priviledge and concernment* of those which are *rich*.

First, heres the *poor man's duty* and (if he be right) his *disposition*, which is, being *relieved* by the *rich*, to become a *friend* unto him. This our Saviour here plainly supposes and takes for granted, whiles he speaks to rich men to make the poor to be their friends by the relieving of them, he supposed that being so relieved they will be indeed friends unto them: and so they *will*: and so they *ought*: It is that which is *expected* from them. Indeed oftentimes through mens *corruption*, it proves otherwise in the event, it is the base *ingratitude* and unworthynesse

of some kind of people to be least of all friends there, where they have received the greatest friendship: those who have done them the greatest kindnesses, bestowed the most cost upon them, bin most charitable and bountiful towards them, those are the persons oftentimes who are most hated and malignod by them, and they are the deadliest Enemies against them, so fearful a Creature is a man when he once degenerates. But this is *Astonishing* and unnatural, and contrary to all *rational expectation*: it is that which one would not look for, and therefore does our Saviour in this place suppose the contrary, he makes account that these rich men, whiles they are free of their Riches to the poor, they will thereby make them their friends.

And indeed so they *will*: where ever they are that which they *should* be, where they are *godly*, and *Christian* poor, they will be ready to make *recompence* of such grateful returns as these are. *Proty* its full of its *Ingenuity*, and ther's a great deal of *good Nature* in *grack*, from whence it thinks it can never doe enough for those persons by whom it is befriended, but is therefore *careful* and *studious* to make all acknowledgement that possibly may be. A godly man that hath received a kindness from any one, he labours to *requite* that kindness in the best way that he may, and where he cannot do it in *kind*, yet at least to doe it in *equivolence*: or rather in *transcendence*, he thinks it a very equal thing, that those who have sown *Carnals* should reap *spirituals*, which therefore he endeavours as he is able to repay them withall, this is the poore Christians both *Duty* and likewise *Disposition*.

- (2) But secondly, Here is also the rich man's *Priviledge* and *concernment*: that he may have friends by such means

meanes as these. This is *the way to life*, as *Gregorie Nazianzene* calls it: The most *compendious way to Salvation*, and the *easiest ascent to Heav'n*, not that this does exclude their own *indeavours* as to the *ways of piety*; which are to be taken in with the other, as we shall hear more anon. Indeed there are some now and then who are ready to exclude it, and to rest only upon the interest which they have either in the opinion or affection of those which are better then themselves: think if they be acquainted with such and such holy Christians or godly Ministers, and be a little encouraged by them in that which is good, that this is enough for them, & that they need not to look any further, but this is an uncertain prop, & so will prove another day. No rather as the *Apostle* advises, let every man *prove his own work* that so he may have *rejoycing in himself alone*, & not in another *Gal. 6. 4.* The best men may be mistaken in their apprehensions of such and such persons, and oftentimes are; but yet it is an advantage to have their affections to this end which we now speak of, & so to be improved: & it is the substance of our Saviours council and advice here in the text, he would have them to make use of their wealth to such a purpose as this is, as which would be most profitable to them, we see how it is with men in other matters as to the things of the world, they would make friends of their riches *here* all they can, for the purchasing of their *liberty*, for the recovery of their *health*, for the assuring of their *Estates*, for the promoting of their *requests*: their riches make *room* for them, as *Solomon* tell's us, *bring them before great men*. *Prov. 13. 16.* Men make themselves friends of their wealth in the Courts of *Earth*, and how much more does it concern

cern them to doe so in the Court of *Heaven*: especially considering that there is no other way to doe it so expedient as this. They that know not how to fasten any thing upon the *Master*, they deal with his *servants*, and this is the case *here*. As for *God himself* our riches are no way profitable to *him*, nor cannot advantage him: now therefore bestow them upon those which are *his*, as *David* resolves it. *Psal. 16. 2. My goodnesse extendeth not unto thee O God, but unto the Saints which are on earth, and unto the excellent, in whom is my delight.* Men love in a way of the *world* to make as many friends as they can of that which they have: let them learn to do so in these *spiritual Improvements*.

Whiles it is said here in the text, *Make to your selves friends*, there seemes to be a special emphasis in every word, which accordingly is considerable of us.

I. In the word *friends*, theres a special importance in *that*, namely; to guide and direct them in the *managing* and ordering of their liberality, that they doe it with the best prudence and discretion that may be, as to the *quality* & disposition of the Persons, upon whom they bestow it: not only that they be such as are simply and absolutely *poor* in regard of their *necessities*: but also that they be such as are likely conscionably to improve it in regard of their *deserts*, otherwise it is not *bestowed* but *cast away*. To make friends of an estate is so to dispose it, as that those who doe partake of it, may indeed become friends from it: they are not likely to receive *others* into *everlasting Habitations*, which have no interest in them *themselves*.

II. For the word *make*, theres some force also (as I conceive) in *that*, to teach men not only to shew mercy to their nearest relations and such as are friends already

from

from the bonds of *Nature* or otherwise : but likewise sometimes to those which are *strangers*, & at the greatest distance and remoteness : it is not *take* friends onely but *make* them, and *begin* as it were with them. That's a good beginning of friendship, which has its foundation layd in *Benevolence* and the contributions of *Charity*.

III. In the word *so your selves*, ther's somewhat likewise in *that*, which is to shew that by acts of bounty and liberality done to the poor, men, are not so much friends to *others*, as rather in conclusion to *themselves* : and provide for their *own accommodation*; and so I have done also with the second general part of the text, which is the Council here of our Saviour to rich men, *make to your selves friends of the Mammon of unrighteousness*.

The third and last is the argument or ground for the practise of it. *That when ye fail they may receive you into everlasting habitations*. In which last passage of the text, there are two branches further considerable; First the designation of the *time*, Secondly, the specification of the *benefit*: the designation of the *time*; that we have in those words, *that when ye fail*. The specification of the *benefit* that we have in these *they may receive you into everlasting habitations*.

First, of the designation of the *time*, *when ye fail*, that is in one word when *ye dye*, where again are two things which we shall take notice off, 1. Of the *Phrase* or expression. 2. Of the *thing it self*, or *action*.

For the *Phrase* or expression, first, we see here how *Death* is exhibited, and represented unto us, and that is as a *Fayling*, and defection: and so indeed it is as to the matters of this present world; a fayling of strength, of parts, of Senses, of understanding &c. All faile in death, yea

D. In continuation that

that which *rich* men have in their lives most made of, it must then faile unto them, this *mammon of unrighteousness*, which is here mentioned in the text, *that* must faile too amongst the rest: and accordingly some Interpreters as namely the *Syriac* and *Ethiopicke* doe translate the words *when IT failes*, meaping the *Mammon*, and so in like manner our old *English* translators, that when ye shall *want*, namely that wealth, and substance, and riches which now ye enjoy, for there is a time for the *deficiency* of it, when it will *cease* unto you. As for *rich* men to *faile*, this seems to be very *inconsonant* and in consistent, it is almost *contradictio in adiecto*. There's none, who are *left* in danger of failing in the sense of the *world* than those that are *rich*, yea but yet even *these* may also faile in the sense of the *text*, they may faile *to* the world when they do not faile *in* it, and that is when they faile *from* it, and leave and forsake it, when their *life* once *failes* them, every thing else also failes which is prominent to it, and so their *riches* amongst the rest.

For the better understanding of this passage, it may not be amiss for us to reflect upon the word in the *Original*. The *Greek* word is *κατάκλιψις*, which signifies *Eclipse* or *passing to be under an Eclipse*: and indeed *Death* is such a thing as that is in *riches* respects, whether we take it in the sense of *Aggravation* as an evil enlarged, or whether we take it in the sense of *extenuation* as an evil diminished, in either of these senses it is an *Eclipse*.

First, take it in the sense of *disparagement* and *aggravation* and it is an *Eclipse*, so as it is a failing of *Light* to those who are under the power of it, therefore we do so often read of the *darkness* of *death*, because the eyes are therein deprived of that light which now they enjoy. It is a deprivation of *Natural Light*, as it is an eclipse of those

Natural

Natural comforts, which are pertinent to the life of Man. And it is a deprivation of *wordly lights*, as it is an Eclipse of those *secular comforts*: whereby our *natural* life is made more *sweet* and comfortable unto us, yea it is also sometimes according to the *circumstances* of it a deprivation of *spiritual lights*, likewise in the Eclipse of the light of Gods *countenance* shining upon the soul; which now and then at such times especially is obscured and darkened through the black interpositions of *Satan*, who is the *spiritual enemy*, in these and the like considerations, may it justly have the name of an *Eclipse* put upon it, in its sense of *aggravation*, as being so much.

But then secondly, it is an eclipse also in its sense of *extenuation*, as being *no more*. We know that in an *Eclipse* though the *Sun* and *Moon* be darkned *for a time*, yet they are not darkned *perpetually*, but doe *recover* their light again to themselves, and with the greater advantage even so it is also in *death*: though there be a failing of light and life *for a time*, yet there is a *recovery*, and returne again of them, theres a failing of them in *Death*, but there is a recovery of them again in *Resurrection*, when *Death* shall be swallowed up into *victory* and perfect abolution, as the *Church* expresses it concerning her own condition, Mic. 7. 8. Though I fall, yet I shall rise again, though I sit in *darkness* yet the Lord shall be a *light* unto me. And thus much may be spoken of the *Phrase* or expression, which is here used of *dying*, when as it is called a *Failing*.

Now further for the *thing* it self and *nation*, we may here take notice how *seasonably* our blessed Saviour does put *rich* men in minds of *Death*, and suggest to them thoughts and meditations of their *latter end*: when ye

saile, that is (as we have explained it) when ye *dye*, as considering that that was a time which they must one day *come to*: and therefore was fitting for them to *think* of, and so to hear of. Their thoughts and meditations of Death as they become all men besides, so are they especially proper and pertinent to men of great and *large Estates*, and they had need to be put *in mind* of them, whiles our Saviour mentions the one, he mentions the *other* with it, whiles he speaks of *Mammon*, he speaks also of *sayling*. This is especially requisite upon this account;

I. To moderate their affections in the pursuit and increase of them that they may not be too earnest and violent in following after them: but there may be an *end* of their desires in this particular, and they may say, *there is enough* whiles the *Journey* is but *short*, why should the provision be long?

II. To abuse their pride and to prevent them from too much confidence and reliance on such things as these are, *Charge them that are rich in this world, that they be not high minded* sayes the *Apistle*. 1 Tim. 6, 17. *Neer trust in uncertain riches*, whereby he would signify both that rich men are apt to be *high minded*: as also that a good *meanes* to keep them and prevent them from it, is by perswading them of the *uncertainty* of their riches; and the *uncertainty* of them does much lye in the *uncertainty of life*, seeing *that* within a while shall *saile*, and so their *wealth* with it, what cause have they then to be *swollen* and lifted up in themselves for it, as sometimes they prove to be? theres no such check upon *pride* as *death*, which *levels* all men both *poor* and *rich*, and makes them indeed to *meet together*. *Dust thou art* O proud man

men) and to dust thou shalt return, ye shall dye like men
and fall like one of the Princes.

III. To provoke them to a wise ordering and dispose-
ing of their estates, they must one day dye: therefore let
them doe good whiles they live, their estates must in time
be left, because their lives must be taken away from them,
therefore let them dispose their estates whiles they live
to the best advantage: whats the reason that many per-
sons have had their estates squandered and imbezzel'd
and come to nothing after their deaths? It hath bin be-
cause that whiles they lived they did not so seriously
think they should dye as that which might have excited
them to have taken better care about them, that they
might be improved, when as themselves should be
gone.

Therefore such persons, as those should suffer the
words of exhortation, It is that which becomes those
which are Ministers to use unto them as our Saviour does
here in the text, and it is such as becomes those which are
rich to receive from them with all patience and meekness
of spirit, and not to put away far off from them the evil
day; as Lewis the eleventh of France who lying sick, upon
great penalty forbade the mentioning of death within his
Court. And so much of the first branch observable in
this third general, viz. The designation of the time, when
ye saile, that is, when ye dye.

The second is the specification of the benefit, in these
words that they may receive you into everlasting Habitati-
ons, where the argument is taken from the End or
Consequent of the fore-mentioned practise, it is both an
Intentional and also a Consecutive, and it implies three
things in it.

First, the *design* on the part of those that are *rich*, which they are to *aim* at, and that is *to go into everlasting Habitations*.

Secondly, the *practise* on the part of those which are *poor* which they will *perform*, and that is *to bring or receive those rich persons therein*.

Thirdly, the *issue* or effect in regard of the thing it self, and that is that they shall indeed be *received* and brought into them.

First here is implied the *design* on the part of those that are *rich*, which they are to *aim* at, & to propound to themselves, and that is that when they *go hence*, they may *go into everlasting habitations*, that when they *dye* they may *go to Heaven*, this is that which they are to have in their eye: and this is the meaning of this expression wherem again there are three things yet further imply'd.

First, that there are *everlasting Habitations* which are reserved for the people of God in another world.

Secondly, that these *everlasting Habitations* they are enter'd upon immediately upon *Death* and dissolution.

Thirdly, that it is a mans *concernment*, and of *rich men* more especially to take care that when they *saile*, that is *dye*, they may have entrance and admission *hereto*, that they may be *received into these everlasting Habitations*.

First, there are *everlasting Habitations*, which are reserved for the people of God in another world. 2 Cor. 5. 1. We know (says the Apostle) that if our earthly house of this Tabernacle were dissolved, we have a building of God, an heavenly manse with hands eternal to the heavens. The word *tabernacle*, it is of it self a word of more continuance but if you add *everlasting* to it (as it is here in the text) then

then it becomes a word of *perpetuity*, and so indeed it is: It is *eternum* as we finde that expression used concerning *Jerusalem* *Esay*. 33. 20. *A tabernacle that shall not be taken down, nor one of the stakes thereof removed, neither any of the cords thereof ever be broken. In my Fathers house (sayes Christ) are many mansions, now Continued Habitations* *John*.

14. 2. *Alas, for these Cottages and Habitations here below, which we many times make so much of, and keep such a stir to hold, & enjoy and to possess our selves of them, though mens inward thoughts is that these houses shall continue for ever, & their dwelling places to all generations, Psal. 49. 11. Yet what fading things are they in comparison, Houses of Clay, Tabernacles of the Dust, Habitations which will quickly moulder and vanish away, weare here ~~continuing~~ having no certain dwelling place, as the Apostle speaks 1 Cor. 4. 11. Oh but those dwellings which God has provided for his people in another world, they are such as are dwellings indeed, where the Inhabitant is sure of the dwelling and the dwelling is sure to the Inhabitant, they are everlasting habitations as it is here exprest unto us, that's the first.*

Secondly, these everlasting Habitations they are entred upon immediately upon *Death*, this we gather from the *close conjunction* of these two both together in the text, that *when ye shall die they may receive you*, that is, that they may receive you upon your sayling. The soules of the faithful goe to Heaven presently upon their departure out of this world, as soon as ever they are *set loose* they are with *Christ*, as soon as they are absent from the body they are present with the Lord, when this earthly *Tabernacle*

nacle is taken down, they have a *building of God* not made with hands, when they *faile*, they do out of hand pass to these *everlasting Habitations*, that so there may be no room left for *Purgatory*, or *Limbus*, and such fopperies as these are.

And then again, *when ye faile*, that is, as we may take it *exclusively* not *till then*, theres no passage (ordinarily) to Heaven but by *Death*, that's the *Iron gate* that leads to the *City of Gold*.

Thirdly, which is the main thing here considerable, it is the great concernment of *all men*, and especially of those that are *rich* to take care, that when they dye they may be received into those everlasting Habitations: this is that which our Saviour does chiefly offer and propound here unto them: and accordingly we should be sensible of it, and affected with it, and endeavour after it, that when we must at last part with all these things here below, yet we may have somewhat else to hold to, which shall not be parted withal nor taken away from us, that when this earthly *Tabernacle* shall be dissolved we may have (as the Apostle speaks of himself in the place before cited) *an House in the Heavens*. We see how it is the Nature of every man, as to the affairs of this present life when he thinks he shall be turned out of *one dwelling*, to provide himself what he can of *another*: no man would willingly ly in the streets, but have a place whereto he might *retire* for his habitation, and why should we not then be as wise and provident, as to our *spiritual and eternal* condition.

Beloved, the world will one day turne us all out of doors, and whither *then*? and whither then? *Quaerunt abibis in loca*? Oh it will be a miserable thing with that *Emperour Adrian*

know *whether* : to be destitute and to have no where to goe, at least where we may have any comfort or contentment for our *abode and continuance*. Let us therefore be perswaded to lay hold on the present opportunities which God in providence affords unto us, *let us lay up in store to ourselves a good foundation against the time to come*, laying hold on *eternal life*. As St. Paul does in particular advise *rich men* to do; in that excellent scripture. 1 Tim. 6. 18. Let us take time, whiles time serves: whiles the day of *life and grace* is continued still unto us. The time for providing for *Heaven* is whiles we remain here upon *earth*: we know how it is in other matters, men do not stay till they are out of their *old house* before they get them a *new one*, but get a new one at least in some readiness & preparation before the old one be gone, whiles they *stay* & continue still in it, and so let ourselves learn to do, as to our fittings and preparations for *Heaven* & another world; let us do it whiles we *abode in this*, for it will be too late to doe it afterwards, when these *dwellings* shall be taken away from us. Therefore it is worth our observation, that is in effect here said in the text, make your selves friends *now*, that when ye *faile*, they may not *faile you then*. In the Greek it is *enjoin* in the *imperative*. *Arist*: have made your selves friends already. *Be afore-hand* in this particular, doe good *now*, that ye may reap the *fruit* of it *hereafter*. There are many who never think of doing good till just the time when they *should* have the *benefit* of it; never think of *sowing* till then when it is time to *reap*: therefore if they make themselves *friends* of their *riches* it is perhaps only just when they *are* and are *going*, or are rather already *gone* out of the world. But alas! there's *then* no opportunity for those friends whom they

they have made to doe this *office* of friends unto them. If ever it be done at all, it must be done before. Whiles God gives us time upon *earth*, we should be plotting, and contriving for *Heaven*,

And as this is the concernment of *all* men, (so to speak more closely to the text) it is of *rich* men more especially above the rest. Ther's none have more need to make sure of *Heaven*, then those who have *most* of *earth*. And that upon a two-fold consideration. The one is the *difficulty* of *obtaining*. And the other is the *sadnesse* of *miscarrying*, which is a great deal more in them than in any other.

First, from the *difficulty* of *obtaining*. Our Saviour hath given notice of it, that it is *hard* for a rich man to *enter into the Kingdome of God*: and indeed so it is in regard of those manifold *blocks* and impediments, which ly in his way: which we spake of before. This if it doth not take off our minds from *looking after* riches, as it seldome does; yet at least it should *stirr up* our mindes to be more watchful over ourselves in them: and more active in the *pursuits* of *Heaven*.

Secondly, from the *sadnesse* of the *miscarriage*, the *better* that men have lived *in this* world the more *sedious* will it be to them to be disappointed of happiness in *another*. *Felix miser maxime miser*. Those who are miserable in the loss and deprivation of former happiness are the most miserable of all; and so it is here, to go out of a *Pallace* into a *Prison*, yea into a *Dungeon*, and pit of *destruction*; what a lamentable case is this! when men shall have lived here in the world in all kind of *jollity* and *delight*, and had what ever *their hearts could wish*, and then at last be turned into *Hell*, into that *lake* which
burnes.

burnes with fire and brimstone for ever; where there is weeping and wayling, and gnashing of teeth, where the worme never dyes and the fire never goes out! To have had *no changes before* in all their life: and now to meet with such a change as this; Oh it will be a *change indeed*. What is the hope of the *Hypocrite*, though he hath gain'd, when God taketh away his soul, Job. 27. 8. Thou fool: this night thy soul shall be taken from thee; and when whose shall those things be, which thou hast provided. Luk. 12. 20. Thus it is when men are rich to the world but are not rich to God. The case is strangely alter'd with them, over what it was here. When the wicked spring as the grasse and the workers of Iniquity flourish it is that they may be destroyed for ever. Psal. 92. 7.

Therefore let all rich persons especially be awakened in this particular, yea let all of us together be perswaded to minde those things which concern our peace, that when we leave these *earthly tabernacles*, we may be received into those *everlasting Habitations*. That when we go to our *long home*, we may go to our *eternal house*, which we shall be possist of for ever. We see in the world when men remove and go to house, they love if they can to settle and not to change, to have such habitations as they may desire never to leave: because removeals are troublesome, & why should we not desire the same also as to our settlements for Heaven? that when we *faile* we may not *faile*, when our *flesh* and our *heart* failes us, yet God may be the *strength* of our *heart* and our *portion* for ever. Psal. 73. 26. That though we *faile* as to *Nature*, yet we may not *faile* as to *Grace*, and so consequently not *faile* of *Glory*: *Tu pe est in extremo defectu*, It is counted a *dishonorable* business to *faile* at the last, let us as much as we are able prevent this dishonour to our selves with the sad

consequents of it, and the miseries which are attendant upon it, for they that go not into the *everlasting habitations*, they shall goe into the *everlasting burnings*. And thats the first particular observeable in this last passage, namely, the *design* on the part of those who are *rich*, and which they are to aime at; and that is that *when they dye they may go into everlasting Habitations*.

The second is the *practise* on the part of those that are *poor*, which they will *performe*, and that is to *bring*, or *receive* those *rich* persons, who have bin friendly to them into these places, that they may *receive you &c.* It is one property, and piec eof *friendship* (amongst others) to give some *reception* to friends where they are destitute of *Habitation*, *ubi sumus tragula quoniam*. Now this is that which is here done by those *Christians* which are relieved, to those that relieved them. Who having engaged them by their liberality doe receive this benefit from them of *admittance into Heaven*. This will require a little explication in regard of some *difficulty* which is in it. Some there are, who have a conceit with themselves as if *Christ* by desiring them to make friends of the *mammon of unrighteousnesse*, did tacitely allow of wealth, which is gotten by *unrighteous Courses*; or at least that he did so far extenuate it as that they might *satisfie* for the unrighteousnesse of it by those *almes* which they bestowed upon the poor: so that when a man hath scraped a great deal of wealth together in his life time, by couzenage, and injustice, and oppression, and such wayes before named; and also *spent* (it may be) a great part of it among barlets and with riotous living, as it is noted of the *Prodigal*, that in the mean time it serve the turne to save him, and to make amends &c. It might in the mean time serve the turne to *save* him, & to make

make amends for all his *former iniquity*, if when he dyed he gave so much away to such and such persons, which were in want: But this was far enough from the minde of our *blessed Saviour*, who speaks not here of *Mammon* what it ought to be, or may be in the thing it self, but what *it is* as to mens *usual improvements*, as I hinted in part before, and when these friends are said to *receive or bring men into everlasting Habitations*, we are to take it as an *improper* expression by a *Metonymy* of the *effect*, when that is done whereby the other is *consequent*, and following thereunto. It is *Christ alone* who does *properly* receive us into those places whereinto he is gone himself, who having the key of *David* does *open* the kingdome of heaven for us and take us to himself. But even *others* also who are *Christian friends*, are in a *sense* said here to doe it likewise, *they* do also receive those who have done good unto them into these everlasting Habitations. And that (as we may take it) according to this following explication.

1. By their *Prayers*, and Remembrances of them at the *Throne of Grace*, whiles *Rich* men doe bestow their *Charity* upon the poor Members of *Christ*, they doe very much ingage them, and provoke them to pray for them: And to pray for them as to those Concernments, which are *best* and most expedient for them, which is the *furtherance of their salvation*. This shall turne to my *salvation* through the help of your *prayers*, *Philip. i. 19.* The prayers of *Christians* for one another, doe very much conduce to their *salvation* and eternal advantage, and this is that which is done and which is to be done by them. *Pauperis est orare, Divitis orare.* *Augustine.* The *rich* are to lay out their *moneys* and the poor their *Prayers*.

Prayers thus. 2 Tim. 1. 16. *Onesiphorus* he was kinde to St. *Paul* and often refreshed him, and what followed thereupon? we may see in the last verse of that Chapter, *The Lord grant unto him, that he may finde mercy of the Lord in that day: he promoted his Salvation by his prayers.*

This must be taken in its full *latitude* and extent as praying for their Salvation not only in the *end* but in the *meanes*: for the changing of their *hearts*; for the sanctifying of their *Natures*; for the subduing of their *Corruptions*; for the bestowing of the *Grace* of God upon them in all the kinds of it, this is indeed to pray for their Salvation, when together with their prayer, there is a supply of the *Spirit of Christ*, as in the place before cited *Philippians* 1. 19.

There are many who when they hear of going to *Heaven* they think to doe it *per saltum*; to go thither at one jump, to leap presently from *Dives table* into *Abraham's bosom*: that is from the injoyment of their *lusts* to the injoyment of *Happiness*; and they think ther's no more belongs to it but only for so many good men to pray for their salvation at large and ther's an end of it, But thus ther's a great deal more then so in it, and so to be expected. When we speak of the *Salvation* of any persons, we speak of it in all its intercurrenties, and preparatories and *intermediations* of such *graces* and *duties* as are tending thereunto; and so when we speak of *praying* for their salvation we are to understand it in this *method*, and order and connexion; of the discovery of their *Natural condition*, of their apprehension of the necessity of *Christ*, and of their willingness to close with him upon his own *terms*. Thus do the Saints and servants of God, help their friends to heaven by their *prayers*, not when they

they are out of the world, (it is to late *then* to pray for them) but while they abide still in it.

II. By their *Council and advice*, by their gracious and savory *speeches*: by their pertinent and seasonable *Admonitions*, and provocations to that, which is their *Duty*, they doe hereby further them in this particular, it is not done as by a *charme or spel*; but In these *holy wayes and meanes*: which God has graciously sanctified to this purpose in the *communion of Saints* which having a mixture especially of the Heart and love and *Affection* of these good men with it, is very *available* in this respect.

III. By their *Testimony and Comprobation*, when *Christ* shall hereafter sit upon his judgement seat at the last day, then shall these his poor members be ready to bear witness to the charity of such men as these who have bin liberal to them: I (sayes one) was *hungry* and this man fed me, and I (sayes another) was *naked* and this man cloathed me, and I (sayes another) was a *stranger* and this man lodged me, and I (sayes another) was *sick* and in *prison*, and this man came unto me; and so of the rest. And what shall be the issue and consequent of all this Testimony at last? why even that which is there signified to us. Matth. 25. 34. *Come ye blessed of my Father, in her is the Kingdome prepared for you, from the foundation of the world.*

IV. This holds good in a way of *Gratulatory entertainment*: those *friends* whom you have made by your *almes* shall receive you into heaven; so far forth as *any* of them (as it may happen) being there *before* you, shall *rejoice* to see you come *thither* as indeed they shall. Look as there is joy in *Heaven* amongst the *Angels* for any one *sinners* that is converted: so is there joy also in Heaven amongst

amongst the *Saints* for any one *convert* that is glorified, there is a mutual Heavenly *welcome* which they doe bid (as I may say) one to another into those *everlasting Habitations*; and this is that which you, who have formerly bin bountiful to them shall then partake of from them.

The consideration of this point thus opened and enlarged may be thus far useful to us, namely: from hence to teach us to set an high price and estimation upon the poor servants of Christ, and to think highly & honorably of them. We doe usually so farr reckon of any persons as they are able to doe the most for us, now see here by this rule how to account of such persons as those who are enabled thus to help us to *Heaven*, which is the greatest good of all, we should *honour* them and think *highly* of them in the midst of many *outward* disparagements, they are men of great interest with *God*, and so they should be of great esteem with *us*, and we should never think we can doe enough for them, nor never *repent* of any good that ever we *did* them as being sure it shall not be *lost* but abundantly *recompensed* to us: take heed of despising one of *these little ones*, who have such *great* things in their reach.

Yea and take heed of *disingaging* them also, and of doing any thing to them whereby to *loose* or abate of their *affection*, which may be of more use unto us perhaps then we are aware of. not only as to the keeping off of *temporal evils* & calamities, and the procuring of many *temporal blessings*; but also as to the diverting of *God's eternal wrath*, and indignation; and admittance into the *everlasting Habitations*. And thats the *second* thing here intimated, *viz*, The *practise* of the poor relieved *Christians*.

and which they will be ready to comply with in reference to those persons that relieve them. The third and last is the *Issue*, or effect in regard of the *thing in itself*, and that is that these *liberal persons*, who do lay out of their estates to good uses: they shall indeed at the last have admittance and entrance into those everlasting habitations. They shall receive you: that is no more, but you shall be received: by taking the words not relatively so much as absolutely, nor personally but impersonally rather. And this is very suitable and agreeable to other places of Scripture, where the like *Form* and manner of expression hath the like sense, and meaning with it, as Luk. 6. 38. Good measure shall they give into your bosom, that is good measure shall be given. Luk. 12. 20. This night shall they take away thy Soul: that is, thy Soul shall be taken away. And Revel. 12. 6. Speaking of the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her: that is, that she might be fed, as will appear if we shall compare it with the 14 verse of that chapter. And so now answerable here in the same, this they may receive you, that is (I say) that you may be received. And so now it does not so much point out the *Persons*; as rather the *State* and condition in itself, not the *Persons* conferring but rather the *State* and condition in itself, which is conferred. This is the *Summe* of all, that those who faithfully expend of their estates to the relief of the poor servants of Christ; when they dye they shall have *Heaven in itself* bestowed upon them. This is the doctrine of this present text and of the whole Scripture likewise beside which yet, that it may be truly and rightly understood by us, must be taken with this explication.

I. That this is not meant of any *meritorius virtus* in the act of Beneficence it self: so that whosoever shall give an Almes more or less to any one poor man or more, he shall thereby *ipso facto*, and as it were *ex opere operato* procure a place in Heaven: for that he shall not nor can not doe. There is no proportion or commensuration betwixt our bounty and the bounty of God in eternal life. It is not so meant neither; as if this *liberality* were enough of it self for any man that should go to Heaven, without other graces besides, for so neither is it not. It is not *liberality* considered *solitarily* or *abstractly*, but in its full *concomitancy* in the association of other good works going along with it. It is not when ye faile of your duty, but when ye faile of your life. It is not meant neither *Independently* upon the general principle of *saving Grace* wrought in the Heart, we are said to be created in Christ Iesus unto good works that we should walk in them. Eph. 2. 10. And it holds good of these works of Beneficence among the rest; which are no further properly good neither have *Salvation* attending upon them, then as they flow and proceed in us from such a root and spring as this; not from a common principle only of *morality*, but from a special principle of *regeneration* and the new Creature. The end of the commandment is *charity*: out of a pure heart; and a good conscience, and of *faith* unfeigned 1. Tim. 1. 5. So often the plain and direct meaning is briefly this: That as God will reward all other good services besides with *Eternal life* in a subject duly fitted and qualified thereunto; so amongst the rest in a special manner will he take notice of the kindness which is done to any of his poor servants, and will at last reward that also with eternal happiness and salvation.

This is matter of great encouragement to any to be faithful in such performances as these, alwaies to abound in this work of the Lord; for as much as they hear and may know that their labour shall not be in vain in the Lord. That which makes men commonly so strait-handed and close-fisted towards the poor, is because they have this conceit with themselves, that they shall otherwise be losers by the bargain. But here now for their comfort it is the contrary, if it be gain to be partakers of Heaven, they shall not lose that are bountiful towards the poor. And therefore let this argument have its full force and efficacy upon us. Those whom God hath blessed with these estates, they should be prevailed upon by it, yea and it is lawful for them to be so, as is here implied. We may do good out of the hopes of Heaven, and out of respect to the recompence of the reward as is here signified to us in the text. That which God propounds as an argument we may make to ourselves as an inducement, and that which he alledges as a reason to provoke us to charity, we may be wrought upon to charity from the consideration of that reason in our selves. It is true, we are to doe it out of other considerations besides; out of Love to the performance it self, wherein we are imploy'd: out of respect to our poor Bretheren whom we relieve, out of obedience to God, who commands it and requires it at our hands, out of regard to Christ who counsels us, and adviseth us to it: but over and above we may take in this likewise out of respect to ourselves, who shall be eternally rewarded for it.

Beloved, we never know the worth of goodnesse, till we come to dye and leave the world, then grace; will be grace, and religion, religion, and goodnesse goodnesse indeed.

When ye *faile*, then ye shall see what it was in the belief of Gods gracious promise to *obey* his most holy *commandments*, when ye *faile* of your *times*; ye shall not then *faile* of your *expectations*; God will be as good as his word and a great deal better and will do for his servants abundantly above all that they can ask or think. Eye hath not seen nor ear heard, neither hath it entered in to the heart of man to conceive the things which God hath prepared for them that love him. 1 Cor. 13. 9.

Therefore though our reward may be deferred for the present yet it will come at last though we see it not whiles we live, yet we shall partake of it at our lives end; and though we have it not in this world, yet we shall not miss of it in the world to come. As our Saviour speaks in another place upon the like occasion. Luke 14. 13, 14. Where he persuades them to invite the poor, the maimed, and the blind. See For this I say to you, that when ye shall be blessed, and though they cannot recompence thee here yet they shall be an occasion of thy recompence hereafter. For then shall be recompensed at the resurrection of the just.

And so I have done with the 2. xxi.

But we never know the worth of goodness, till we compare it and leave the world, then grace will be given, and religion, religion, and good will be given.

NOW as for the present Occasion, it is (as most here under-
 stand) for the interring of the Corps of a Gentleman well
 known amongst you, by name WILLIAM A-
 DAMS Esq; sometime call'd to the place and dignity of Alder-
 man in this Honourable City; a worthy Member of the Right
 Worshipfull Company of Haberdashers, and an ancient Inhabitant of
 this Parish in which we now are. Of whom there are many Good
 things, which I am able upon mine own knowledge and many yeares
 acquaintance with him to relate in his just commendation. But I
 shall endeavour to contract them all into as close a room as may be,
 that I may not seem tedious to You, yet somewhat I must needs say,
 for Imitation, and the encouragement of others, that they may not
 loose the Benefit of so noble and rare an Example: For Examples be-
 ing such as we are accountable for to God as well as Rules; I con-
 ceive it not altogether improper or impertinent to the work of our
 Ministry to unfold them, and lay them open before you with the
 best advantage. I could tell you of his great Integrity and plain-
 heartednesse and freedome from guile; of his Humility, and Modesty,
 and Meeknesse, and Lowliness of Minde; neither highly con-
 ceited of Himself, nor yet affecting the Applause of others, of his
 diligent attendance upon the Ordinances, and his Love to good
 Men, of his pitifull and compassionate Affection upon occasion of o-
 thers Calamities: But that which I shall chiefly insist on, as which
 is most proper and pertinent, is to shew you how good a Parallel and
 Correspondency he held with the Text, which we have now discuss'd,
 and how well he put in practice this counsel of our Blessed Saviour
 which He gives to Rich Men.

God had blest him with a very fair Estate here in the world,
 which was not in regard of Him the Attraction of Iniquity; but
 indeed the fruit of Industry, not purchas'd by fraud, or injury, or
 oppression (as sometimes it is) but by a diligent and laborious hand,
 which hath in Scripture the promise of Riches made unto it.

He was not suddenly rich, as one that made haste therunto, (as
 Solomon complains of some) which is oftentimes very suspicious, &
 seldom

seldome prosperous; but he came up to his Estate by degrees; and leifurable proceedings, wherein He might discern the hand of God going along with him, and assistant to him. And when he came to have an Estate considerable, his Charity and desire of doing good grew up with it, and as our Saviour here advises, he began to think with himself of making him Friends therewith, which he did in great Abundance.

His First Care was that which the Apostle Paul seems to require, 1 Timoth. 5. 4, 8. To shew piety at home, and to take care of his own Relations. He was mindfull and carefull of that. And forasmuch as being a Batchelour, he was destitute of those more direct and neerer Relations of Wife and Children, his Bounty spread it self forth to his Collateral Branches, for whose sake it is to be thought he was the willingier to deny himself the Comfort of those other Dependants. And he was exceeding large and ample in his provisions for them in every respect, both in educating them suitably to their proper dispositions and inclinations; and afterwards being grown up and fited for further Improvements, in perfecting these Beginnings in them. In that he very prudently and bountifullly stock'd some, match'd others, and followed them with his continual advice, and other assistance. One of them amongst the rest I cannot but take notice of, especially, whom he brought up in Learning, first at the ^{Mr. Walter Adams} Grammar-School here in London; and afterwards at the University of Cambridge; and since that being settled in the Ministry, hath followed him with further encouragements, wherein his Cost was not ill bestowed; God blessing him with the Comfortable Success of all his Love in that particular.

Having thus comfortably and plentifully provided for his own Relations, and shewn piety at home, his next care was of the publick and doing good abroad: for which purpose after good and serious and very private advice taken with such friends as were fit to be consulted in such a business, he pitched upon a design of founding a free grammar School at Newport in the County of Salop, the place of his Nativity, where he refted a large fabrick, for the teaching

ing of fourscore Schollars (gratis) born in the said Town, or living within three miles compass thereof. A large library over the said School : and also two fair houses thereunto adjoining for the two Schoolemasters therein to inhabit; together with Gardens and Ground appertaining. He likewise settled Lands of about ten pounds per annum for the teaching of children in the English schoole to fit them for the Latine Grammer-schools.

He built four commodious Almes-houses fronting the Court-yard of the said schoole towards the Street, and likewise settled a yearly maintainance upon the Minister of the said town for the yearly Catechizing of the said schollars and other youths.

He settled exhibitions for the maintainance of four poor schollers of his Foundation at the Vniversity : and also yearly to clothe and put forth to be apprentices four poor youths to convenient Trades.

He made provision for the constant repairs of the said schoole, and Almes-Houses, and for other conveniences belonging thereunto, all which in his life time he saw fully effected, and did himself amply endow with good lands there adjacent. He obtained a Confirmation of the settlement thereof, and of the prudent Statutes for the Government of the said Schoole by Acts of Parliament according to Law.

He hath moreover taken order that after his Decease there should be built a fair Market-house with a Town-hall over it in the said Town of Newport : for the effecting whereof he hath made ample provision.

Furthermore he hath by his last will and testament given unto Christs Hospital (where he was a governour) two hundred and fifty pounds : To the Poor and Parishi of St. Lawrence, Jury (where he had lived for many yeares) an hundred and twenty pounds. To ten poor Ministers widows five pounds a piece. To twenty poor men of the Haberdashiers Company twenty shillings a piece yearly for ever. And to the same worthy Company (whereof himself had bin an Ancient member) he left friendly memorials of his respect. In whom likewise he reposed the T.R.V.S.T of all his former settlements, and made them the visitors and overseers thereof with due allowance for defraying the charges concerning the same.

Wbbs

~~20 lbs of butter one week &
7 lb a mother & 3 $\frac{1}{2}$ of milk had of
at 5 p^o & a loaf of Beacon
13 large p^o 1 at 6 & one at 3
of 2 birds~~

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